/125/

648 Carlotta showed us the captain's commission (from 1882) of her absent husband. As a seal an imitation gold capsule with a bas-relief cross, which had lost its shine, was set on a piece of pink ribbon; in addition, a chest bow in the Brazilian colors.

574 553 Luis, whose new house is not yet finished, is hospitably taken in by Carlotta, who, during Felipe's absence, claims most of the space; his real affection, however, is for his namesake,

837 Luisa Cajibí. He said that he and Maria Cajibí had had a little son who had died. "And did Miguel know about it?" I asked timidly. "Oh, he," replied the vain mulatto, whose face in comparison with that of the Indians is like roasted coffee as against unroasted, "he was completely in favor of the affair and, of course, he immediately knew of the Brazilian descent of the child *by its light skin and its hair.*"

563 Luis is extremely satisfied with his life among the Bakaïrí who are so far beneath him; he says that he has everything that he needs, does not owe anybody a copper, and the Indians are

[829] good people; later on he would perhaps like to go to Lisbon, because, according to what a friend told him, it must be the most

123 beautiful city in the world. He was impertinent enough to interfere with quite unjustifiable demands in the transaction concerning the delivery of rice which Daniel had made with Caetano on the first day. Daniel, who is easily aroused, seized his comblain and hit him over the head with the butt; the philosopher hastily bolted on his long brown legs and, standing bent over in the doorway of the chief's hut, exchanged a flood of compliments with Daniel, while that good creature, old Captain Mêmo, in his tattered, coarse cotton suit, which apparently came from the prison, squatted on the floor and stared forward with a friendly expression.

Our idyll was unpleasantly interrupted on 1 July by the news that Tupy had appeared the evening before at the fazenda. On the way he had met the men sent back by us, commanded them to return, and rode on ahead of them. The sergeant, hunting pigs, had lost the correspondence in the forest.

/177 cont./

●829 [101] We inquired eagerly about other tribes. It became clear that the Kustenaú and the Trumaí were to be met downstream. Waurá was a name about which we could not be certain. Was it a tribe? Or a little stream like "Tapacuya," which had given us a great deal of trouble and turned out to be the name of a nearby brook -- frequently mentioned to distinguish it from this aldea.

[101] The Kamayurá /Camayura/ lived ten days overland in the east. The principal role in all the descriptions, however, was played by the Schuyá (1), about whom the people in Aldea III

1. Suyá, pronounced *Schuyá by the Bakaïrí*.

had also spoken with excitement. They said they were taller -- they always pointed to me for a comparison --, very muscular, wore long hair down to their shoulders, and -- apparently lip plugs. By way of illustration, they pulled the lower lip forward forcefully with both hands, leaped about, and uttered a dreadful, intermittent roar; there was no doubt about it, the "Schuyá" were regarded with extraordinary respect among the Bakaïrí. But we! We might indeed risk it -- a young chap pointed to our guns, and all the heroes laughed and nodded to each other.

439 They showed us a number of articles that came from the Suyá: a fine headdress of orange-red and green feathers, arm bands of such feathers, a flute (simple bamboo cylinder with side hole and an opening in the top), arrows with bamboo knives. A nicely carved stool, which represented a bird, was supposed to have been obtained from the Kamayurá.

[101] A string with small perforated stone disks, one of which was larger in the center and could be interpreted as human-like, came from the Nahuquá (2) likewise living in the east.

2. Apparently the Uanaquá of the Suyá geographer.

/53 cont./-

122 Who was more pleased, Tumayaua, who hurried on ahead in order to announce us and rapidly disappeared from view, or [487] we ourselves, is difficult to say. We trudged behind one another [361] along the narrow path in the terrain cleared by burning, stepped [342] into the forest after a few minutes, heard loud shouting and /54/ a confusion of calls, and a few hundred feet farther, after we had crossed a crystal-clear brook on a tree trunk serving as a bridge, we came in sight of three beehive-like huts which had 609 an open space between them. Awaiting us there, with Tumayaua enthusiastically gesticulating at the head, was a naked, brown band of men and, in the rear guard, of women and children, all gathered in a tight group and half embarrassed, half joyful, [576] but in any case most surprised. The men stepped toward us, stretching out the right hand, and said "ámа = "you," "that is you," or "ámа kχaráiba" = "you, the Karaibe /Carib/."

● 829 Not they, but we are the "Karaiben" in their eyes, and I, who among us speak of the Karaiben tribe of the Bakaïrí, was called there the "píma kχaráiba," the chief of the Karaiben.

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Chapter V.

Bakaïrí Idyl.

I.

Information about Kulisehu and Kuluëne. Antonio and Carlos back. A part of the world in which there is no laughing. Village layout. Introduction of the persons. My flute-house. In Paleko's house. Hospitality. Bean-cooking and dance songs. External appearance of the Indians. Nakedness and feeling of modesty. Eating and feeling of modesty. Tobacco club. Pantomime: river journey, days' journeys, tribes, work with the stone ax. Presentation of "mäh" and "wauwau." Tobacco planting. Fishing in the lagoon. Canoe-building.

/69 cont./

276 in his mouth and light. The smoke was inhaled. They even smoked my heavy black tobacco in the same manner and in the same size, and they tolerated it without difficulty, although theirs was light as straw.

517 Not a sound came from the houses; the plaiting had been pushed in front of the entrance. Were the women not lying awake in the hammocks? The two araras, who during the day were in the habit of cawing from the roof poles, were asleep on a partly withered palm. No insects were annoying us. For two or three hours we sat under the star-studded dome of the heavens, surrounded all around by the dark mass of the woods. The smallest cloud that rose anywhere was observed and became the subject of a discussion about where from and where to. As soon as an animal sound became audible in the woods, everyone would be silent for a moment, waiting to see whether it was repeated, and then they would whisper to each other "a tapir," "an armadillo," or the like, while one man half mechanically whistled in imitation of the animal cry. There was also no lack of in-
517 voluntary sounds. Sucking sounds with saliva, belching, or break-
576 ing wind was not restrained. Bakaïrí sum, nihil humani a me
[514] alienum puto. But the moment someone behaved too badly, there immediately followed, as a direct reflex movement of all the colleagues, a brief violent spitting to one side, without an interruption in the conversation. To be sure, if there were a
[626] repetition, Tumayaua or Paleko would mutter something that seemed to mean, "Confound it, we have a guest, after all," and the culprit would lose himself in the shadows six paces away. It was very patriarchal.

823 We discussed in detail the subject most important for me,
829 the geography of the Kulisehu. The river was drawn in the sand, the tribes were enumerated and designated with maize kernels. Thus I gradually learned to understand the correct relationship of the Kulisehu and Kuluëne and learned that the main body of the Nahuquá tribes, each of which was designated by a special
829 name, lived on the Kuluëne. All people were either good,
579 "kúra," or bad, "kurípa." The distinction was made chiefly,

/69 cont./

829 as I noted to my astonishment, according to the extent of the
579 hospitality that they offered. to be "kíza" meant not to let there be any lack of beijú and pinerego, the flat cakes and the best paste-drink made of mandioca, at the reception. As far as the Nahuquá and possibly also the Mehinakú /Mehinacu/ were concerned, it was the same information, based in part on experience, in part on hearsay, which is regarded as the most important for our autumn journeys: good and bad hotels.

823 But what a difference between a printed Baedeker and this
539 gesticulation, this sound-painting, this relentless creeping from
805 one halting-place to another in the enumeration of stations! From where we are to the second Bakaïrí /70/ village one day's journey, from the second to the third two, and so on -- no, one did not race madly along like that in the good old days that I was experiencing here. Turn one's back on the coast, "pépi," and rows, rows, "pépi, pépi, pépi" -- one rows with paddles, dipping right and left, and one comes to rapids, bububu... How high it drops: with each bu, bu, the hand goes one step down from the top, and how frightened the women are and cry: "pekóto ih, ih, ih...!" At this spot the pépi -- a vigorous step toward the ground -- must be pushed forward through rocks, with what groaning, and the "mayáku," the carrying baskets, laboriously -- the left shoulder is tapped one, two, three times -- carried overland. But one climbs in again and rows, pépi, pépi, pépi. Far, far -- the voice soars ih....., so far ih....., and the mouth, pointed like a snout, while the head is convulsively bent back at the nape, shows in what direction of the compass ih..... Over this the sun sinks: the hand, outstretched as far as possible, reaches toward the west, describing an arc, and aims at the point in the sky where the sun will be standing when one -- lah.....! -- enters the harbor. Here we shall be among the: "Bakaïrí, Bakaïrí, Bakaïrí!" "Kíza, kíza!" and here we shall be well received. Perhaps one has also passed a place where there is good fishing, where "matrinchams" or "pirarucú" are to be shot, whereas otherwise words have the accent on the penultimate syllable,

/827 cont./

101 194 for the Bakairí could have come in a time that disappeared long ago. It is possible that the tribe whose women once influenced the Bakairí tradition so profoundly has not existed in independent form for a long time -- all these details are not to be determined. But it does not matter much. Of course, it could be significant that among the Paresí the Arinos is called sun-river, Kamerireu, or east-river. For the tribes which, according to the 101 194 Bakairí, were made by the hero Kame are "nodo gente do Arinos," 827 "all the people of the Arinos!" They enumerated the Paresí, Aguaká /Aguacu/, Mundurukú /Mundurucu/, Suyá (formerly on the Arinos), Maué (on the Tapajoz). Keri, on the other hand, made "Bakairí /Bacairi/, Mehinaká /Mehinacu/, Nahuquá, Bororó, Kayapó /Cayapo/, Kayabí /Cayabi/," that is to say, the tribes living east and south of the Arinos. The division has nothing whatever to do with a distinction according to languages, for there are Nu-Aruak and Gês on both sides. It embraces two large, spatially affiliated groups which are by no means lying strictly west-east: the one contains western, northwestern, and northern tribes, from the vantage point of the Bakairí, the other eastern, southeastern, and southern tribes. The chief representatives of the two groups, however, the Bakairí and Paresí, actually reside in such a way that the former live east of the [813] latter. We thus have the following situation: 1. Kame = Nu-Aruak "sun," but among the Bakairí hero of the second rank and lord of the moon, is the tribal ancestor of the western and northern tribes, and 2. Keri = Nu-Aruak "moon," but among the Bakairí the most favored hero and lord of the sun, is the tribal ancestor of the eastern and southern tribes.

000 Here I should like to draw on an interesting example found in Alexander von Humboldt. [1a] In the vicinity of Maipure, the

[11a] [1a] Reise in die Aequinoktial-Gegenden /Journey into the Equinoctial Regions/, III, p. 173.

place named after a Nu-Aruak tribe, stand two rocks in the [illegible] of the Orinoco, one of which, "the so-called Keri or

/272 cont./

829 The idea of "Lord" appears often, but it is not easy to
796 understand what it means. When a Bacaeri states that the white
825 man is the lord of the mirror, naturally he means that he first saw this object in the hands of the Carahibas. What does he actually mean, however, when he states that the lord of the rain is the parakeet?

796 It also seems natural that, if certain things have lords, the latter be paid or granted some token of respect or homage. Only one such case is mentioned, however; those who make hammocks, before using them, sling them outside the house in homage to the Coandú /coendou/, lord of hammocks, so that their hair will not turn white. A story about a great cataclysm brought about by the death of the newt, lord of the wind, is also told.

In view of all this, the following list of lords is of minor interest, since it will only be of use if new comparative data become available:

796 The lizard is the lord of sleep; the fox, the lord of fire;
825 the parakeet, of rain; the newt, of wind; the curiango /Caprimulgus/, of the fishing hook; the urubu is lord of the bench; the sea snail, of the sun; the sucuri, of the fishing net; the heron, of the boquité (a type of basket); the uga (a kind of lizard), of the grater; the porcupine is lord of thorns; the kingfisher, lord of fish; the coendou, lord of smoke and also of the buriti net; the deer is lord of the mandioca, etc.

825 /273/ This shows that the Bacaeri does not make a very
794 great distinction between human beings and animals. For
196 "to wish" they use two words: ieyi, first person, which is applied to an animal raised by a human being; and anayido, a generic term, simply the plural of anayi, which means "who" and "someone." There is nothing strange about this, considering that human beings and animals have shadows and speak in the same fashion.

824 The trees also have shadows and speak.
774

SP8 Berore
Trumai: SP23
Bacairi: SP7
Yawarete SP25

The Trumai were met on the west bank of the Kuluene, between the Anahukua and Mehinaku ports. They had no canoes. We learned that their village was close to the Batovy. It would seem that they also have shifted their village site since Von den Steinen's encounter with them.

All of these people live at peace with each other, though of course quarrels arose at times. Their common enemies are, however, the tribes living to the east and west, tribes that roam across the headwaters and depend on hunting rather than fishing for food.

The Bakairi gave the following list of tribes that are supposed to live in the forests east of the Kuluene: Kayabi (Kayapó); Kavigi; Tuni; Maritava; Pboi, who are pygmies, a little over a metre high; Pyuleuku, who are a very large people; Tonyakadi, who also are very large; Yaruma; Suya; Tauruna; and, on the Paranatinga, the Totuli, who are also known as Kayabi, Kajabi; Apinkalu (Apinka) and the Pana, who are a very tall people.

The Kalapalu gave the names of the following tribes who are supposed to live to the east of the Kuluene and with whom they are permanently in a state of war: lower part of Kuluene, the Sinya (Suya) and Tauruna (Juruna); directly to the east of their village, the Ahinkuti, Tuti, Jaruma, Tunkilyaka, Kayapo (big feet) Alitawa, Aiiva, Yalak, Ravine, Aruga (hide away to kill people), Yarpitsu (kill people), Talungi (pygmies). [See map, Plate XXV.]

Our attempt to meet some of these tribes that are supposed to have their villages close to the banks of the Seventh of September river was not successful. In view of the above linguistic grouping of the tribes, it is interesting to note their attitude toward each other. The Bakairi, who are Caribs, distrust and fear the Anahukua, who are of the same linguistic stock, affirming to me again and again that they are a bad people. They were relieved when we left their neighborhood. On the other hand they praised the Mehinaku, and were not even afraid to leave their goods about. The Mehinaku are Arawaks. My canoemen were also at ease with the Aura and the Yawalapiti, and seemed to expect nothing from the Trumai, whom they considered an inferior and poor people. The Auiti were watched with suspicion, but the Kamayura were actually feared, as well as the Trowa, Kuikuti and Kalapalu, the first being Tupi and the last three Carib; but the Paravante were praised for their honesty and peaceful disposition, and seemed to recognize in the Bakairi